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OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For May 25—Why Do Nations Perish?
II Kings 15:8, 17-41 (Also read the Book of Amos)

RIGHTEOUSNESS HAS DEPARTED

Nations these days are very much interested in the problem of their own preservation. An answer to the question, "Why do nations perish?" might prove to be a valuable contribution, provided we could agree upon the right answer and then act upon it. The Northern Kingdom of Israel, in the eighth century before Christ, makes an interesting case study. We might imagine some of our military men today looking back upon this history leading up to the fall of Israel and getting much satisfaction out of using it as a part of their argument. For could they not say, "You see this is the argument we militarists have been giving all along, but you religious people haven't been able to see it. The trouble with Israel was that she was not strong. Her young men had not been trained to fight. If they had put on a program of military training, showing the world that no nation could run over them, then Assyria would never have dared face that strength."

Another answer might be given by some of our theologians. They could say, as they do say, that Israel's fall was a punishment for her sin. God had become impatient with the sinful nation and He caused this powerful nation from the North to come down to bring destruction as His way of punishment for sin. We should all agree that sin brings suffering and disaster; but some would be reluctant to make God a Being who moves people about on the checkerboard of life in order to balance the sin with the proper amount of punishment for that sin — the proper amount of punishment for Israel being her downfall, with God using as an instrument of His punishment, a nation *equally sinful.* This logic might lead to one of two answers—the first being that "Whom he loves he chastens"; the other being that God is on the side of the most powerful!

We shall probably come nearer the right answer to our question by studying the message of a prophet who lived and prophesied during the time leading up to Israel's downfall as well as afterward. If you would know why nations fall, then study this great prophet, Amos. For a long time Israel's worship had been a sham. They had been going through certain forms of worship but their real obedience was to Baal. With political success had come material prosperity and, along with it, luxury and indulgence. The wealthy are pictured in their palaces of hewn stone, with their winter houses and their summer houses. They lie on ivory couches and indulge in drunkenness and immorality. They practice injustice—oppressing the poor, selling the needy for a pair of shoes, giving scant measure, and charging great prices. In contrast to this great wealth was the extreme poverty of great numbers. The poor could not expect justice in the courts; they were sold into slavery for petty debts. Their lot was that of misery.

With this background of corruption, the message of Amos is very clear. Israel will fall because she has become corrupt and rotten within. Israel's strength had been rotted away by self-indulgence and injustice. There was no moral or spiritual strength within her to face the great task before her. Amos uses two striking figures to show why Israel fell. The first is that of the Lord standing by a wall with a plumb line in His hand, and the wall is out of plumb. Thus has the Lord let His plumb line of righteousness down into the midst of Israel and the wall is about to crumble. Righteousness has gone out of Israel, therefore she will fall!

Another striking illustration is that of the basket of summer fruit. What is the significance of this illustration? Simply that a basket of summer fruit does not last long. In fact, even then there were probably spots of rottenness on the fruit. Soon the whole basket would be full of rotten fruit. That is the prophet's picture of Israel. The destruction comes because rottenness has set in. The end is inevitable.

Questions:

1. Are there any signs in our nation that would cause us to be disturbed by the plumb line?

2. What message of hope do we find in Amos?

NORVAL E. WEBB

For June 1—Facing National Perils
II Kings 18-20; II Chronicles 29

TRUST IN GOD

In time of peril the prophet is seldom listened to, though his voice is usually heard. This was true in the day of Judah's peril under the reign of Hezekiah. Under Ahaz, Judah had become a vassal of Assyria. When Hezekiah came into power he was tempted by the promise of help from Egypt to attempt to regain freedom from Assyria. At this point the voice of the prophet Isaiah was raised. Isaiah saw the futility of revolt, for he knew that Egypt would give nothing but promises. He urged Judah to trust in God and be calm. God would answer the trust of His people.

The counsel of the prophet was not heeded. The events that followed are briefly these: Assyria defeated Egypt and the other nations and soon came to lay siege to Judah. Hezekiah tried to buy off the Assyrian king by paying tribute, but he retired only for a while, then came back demanding surrender. *In his extremity,* Hezekiah turns to the Lord for help. This prayer, found in II Kings 19:15-19, should be read by all. See how, now in his extremity, Hezekiah confesses that "thou art God; even thou alone, over all the kingdoms of the earth." He makes an earnest plea for deliverance. To complete the record, we recall that the Assyrian army was turned back at the very gates of Jerusalem by a deadly pestilence which killed thousands of the soldiers.

There are three lessons which might be learned from this bit of history. The first is that our trust should be placed in God before the day of trouble. From the moment of his commission in the temple, the voice of Isaiah had been raised, calling his people to place their trust in God. But who wants to listen to the voice of a prophet while other means can be depended upon to gain ends people have set for themselves? If they listen to the prophet the goals which they have set would have to be re-examined, for the prophet's voice calls them to God. When we seek God, not only do the ends of life undergo radical change but also the means of reaching those ends are brought into harmony with the lofty goal. Today we do not want to hear the voice of the prophet, for neither the goals nor our means of reaching them would stand the scrutiny of genuine religion.

The second lesson to be learned is that even "at wit's end," if we turn to God, He may bring us through our distress, or will show us how to bear disaster if it comes. It may be that not until we come to the very point of disaster will we seek God. It does not

(Continued to page 194)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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EDITORIALS

The Kingdom is at Hand!

WHEN John, the forerunner, preached in the margins of the wilderness he was surrounded by a motley throng. He could not see in them, *as they were,* any promise of a kingdom of heaven. To many of them he cried, "O generation of vipers." His words were harsh and unpromising, but so were the human realities of the day to which he spoke—as unpromising as his desert home.

Then in sharp contrast he cried, "The kingdom of heaven is at hand!" There was a great potential in his audience of which they were little aware, but to which he appealed. They need not be "vipers," preying upon their neighbors — they could enter a kingdom of God. Some one was near at hand who could purge their lives if their hearts were sensitive and expectant.

Facing Our Day

There has never been a generation without its human wilderness. Ours is no exception. There is not much on the surface which looks like heaven, either in the wreckage of Europe or in the pagan areas of America. Yet prophetic voices must again call, "The kingdom of heaven is at hand." Cynics of our day may heckle, "Don't be ridiculous. There is no sign of heaven here!" But the message of the forerunner must not be stilled, for the *possibilities* are here. Tomorrow is being made today. The times which are the most disturbed are also the most potential.

What part have Friends in that great potential of our day? The boards and committees of the Five Years Meeting have just completed their annual sessions. There is evidence that they have had a new awakening—a new sense of urgency and expectancy. Reporting and planning rose to a higher level than usual in the meetings of the Executive Committee which reflects the work of the departments. They are reported elsewhere in these pages.

There was worship as well as business, for business without worship always carries a high risk. One member of the Executive Committee counselled, "Stay close to reality." Stay near to the springs of life, the divine center, the living Christ. When a program takes its rise near living waters and strikes its roots into refreshing streams it can find nourishment. It is rooted in reality. There is no assurance that the program of the Five Years Meeting, as evolved in recent meetings, can claim such reality unless it is carried on in the spirit of prayer and consecration.

The Quaker Potential

We stand now on the margin of the desert. Our response last year was better than in previous years, but it is not equal to the year ahead. With considerable boldness we must step to a higher level of confidence and service. Whatever we gave and whatever work we did last year must be increased for the year ahead if we are to play our part from the margins of world need which are highly potential for evil or for the kingdom of heaven.

The new Yearly Meeting of Friends in Africa and the work of our other mission fields await the opening of the "sluice gates" of concern and support from Friends in America. The home cultivation as carried on by other departments of the Five Years Meeting are essential to that process. Christian education in our Meetings and in our schools and colleges present the major hope for a solid church at home, whereby our outreach can continue. Those departments which seek to build sanity and stability in our nation also require our support. It all adds up to "United Service" through the Five Years Meeting.

Friends are a relatively small part in the numerical total of world Christian forces, but they can be a significant part of them. The movement of the kingdom of God will flow on whether we are in it or not, but it will lack some element and power which God seeks to express through us if we fail in our share of his work. We shall bestir ourselves and join in it or move toward oblivion. In this year of 1947, one might almost lapse into the vernacular and say, "Friends of the Five Years Meeting—this is it!" In more important terms we should say by words, deeds and dollars, "The kingdom of heaven is at hand!"

"On Earth as it is in Heaven"

GOD does not give us a "soft peace." His terms are beyond our poor powers. He seems to demand the impossible from us. Jesus did not say, "Be as good as you can conveniently," but "Be ye therefore

perfect." He did not teach us to pray for half-way measures, but for a heaven on earth. How shall we think of his demand? Is it fair play for him to ask more of us than we can give? God could not be God if he were satisfied with less than the best for he *is* the best. We could not love and trust him fully if, in our faith, he were less than perfect love and perfect power. It is not our power or our little day that brings in his kingdom. We are helping only to fulfull his will. Human efforts alone, no matter how vigorous, are but the rattle of machinery. But the kingdom of God is not a human mechanism, it is a divine creation—coming through willing, surrendered lives. Since the kingdom is of God, we cannot pray that it be mixed with evil, but that it shall be "on earth as it is in heaven."

E. T. E.

This Is You And Yours!

A Week at Richmond

This is not a report. It is a story—in fragments. You are a chief character in it. How the story ends depends on every member. Its location for the moment is in Richmond, Indiana, but it doesn't stay there, it moves to Maine, North Carolina, California, and to points in between. Here is the story, bit by bit. Read it to the final sentence, and then . . .? The story ends as we make it.

The story is much longer than can be told in this limited space, but here it is.

* * * *

Friends from all of our Yearly Meetings, come each April to Richmond, meeting on the boards and committees through which the Five Years Meeting carries on its work. Most of those meetings for 1947 were held April 22-29 at Richmond, Indiana.

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The work of the Board of Missions always brings a series of interesting stories and actions—romantic in their spiritual appeal. Here are some of them.

The Old Testament has been completed in Luragoli dialect. One mission in East Africa developed and sent to the American Bible Society the final copy to be proof read and set in type.

Progress is being made in planning and securing an electric system for Kaimosi Station in East Africa, including an x-ray machine and accessories.

It is planned that Merle L. Davis and Miguel J. Casado shall go to Cuba in June to help in the raising of money in Cuba to be used in building an addition to the present school at Holguin.

Mildred E. White who has served well in our school in Palestine will visit the mission in Africa then come to the Mission Board offices in Richmond where she will serve as educational secretary.

The demonstration farm in Tennessee has made progress under the direction of Charles and Charlotte Scott. Charles Scott is also teaching returned veterans under the county board of education, and he has a class of twenty-four.

For these and many other services on their several fields, the budget of the Mission Board is over $74,000 of the $110,000 which constitutes the United Services Budget. In *Friendly Flashes,* many Friends will read a more detailed account of the work of this board. Howard W. Cope is the chairman and Merle L. Davis is administrative secretary.

* * * *

The Board on Christian Education has in its care the publishing of the full range of Sunday School materials. This, in itself, is a task of large proportions. Besides the new adult quarterly, they must care for all levels of literature for education in our Meetings. They need the full support in this work of all Friends and Meetings. Their work is assumed under a Christian ideal which they coin each year in a verse from the Bible. This year it is taken from Ephesians, fourth chapter, "Grow up in every way unto Christ in grace and knowledge."

In their work with Young Friends they are pleased to note that California, North Carolina, and Western Yearly Meetings have employed full-time secretaries for work with Young Friends. Visual Aid is a new field into which they are moving. Added to it is the yet newer schemes of Audio-Visual teaching—pictures with sound. In time they will be able to aid our Meetings considerably in this field of teaching.

With work on the level of Children, Young Friends, Adults, and Christian Home Life, together with Leadership Training, this board is heavily loaded with essential work in the home cultivation of our Meetings. Cecil E. Haworth is the chairman, Charles F. Thomas, secretary, and Lillian White Shepard, editor of publications.

* * * *

The Woman's Missionary Union make their full report through the *Missionary Advocate.* They held their annual executive committee meeting at Quaker Hill. A new arrangement has been effected whereby they are represented in affiliated membership on the boards and committees of the Five Years Meeting.

While they are organizationally independent from Yearly Meetings or the Five Years Meeting, in practice they are a strong and significant working group among us, with a membership of seven thousand. During a recent year they raised forty thousand dollars for mission and service work. Helen E. Walker, of Whittier, California, is president.

* * * *

Young Friends, under the leadership of Charles F. Thomas, secretary, are taking a new lease on life. After ten years lapse a general conference is being planned, as reported elsewhere in these pages, and it is expected that nearly four hundred young Friends will be in Richmond, July 7-13, from all over America and from Europe.

* * * *

The Publication Board convened with multiple duties in hand. The Business Council and the Editorial Council have their respective responsibilities for THE AMERICAN FRIEND. As such, they gave *your* journal a review and outlined its policies. The readers of THE AMERICAN FRIEND were kept in mind. Suggestions and criticisms which our readers have made were reviewed.

They surveyed also the work of the Friends Book and Supply House, for which they are responsible, and also the business aspects of the Sunday School supplies. Printing costs have soared beyond reason, making the work of the Publication Board peculiarly difficult this year, but hope and encouragement was felt as a better line of literature emerges.

While the Publication Board carries the financial and business responsibil-

ities of Sunday School publications, the Board on Christian Education cares for the editorial work and the writing of materials. They have given joint study to the publications and charted the future. Alvin T. Coate is chairman of the Publication Board.

* * * *

The coming of a new *Friends Quarterly* is one of the most significant moves in this joint responsibility. It will be new in format and content and fulfills the dream which has been held for years. Heretofore the Adult Quarterly of another denomination has been "patched up" for our use. Now we shall have our own as of next October 1.

* * * *

The Board on Education, concerned for our Quaker schools and colleges, reported an exceedingly vital conference held last November at Richmond, Indiana. It set off a train of influences that have by no means ended with that conference. It is hoped now that some one may be placed in the field to bring yet others into a conference whereby the fundamental program set in motion will be implemented in action. Under the chairmanship of Clyde A. Milner, this department is taking on new zest and is an effective department of the Five Years Meeting.

* * * *

The Evangelistic Committee has moved to a new high level. They have had the encouragement of the Executive Committee for the development of a more vigorous program. At their recent meeting they asked for the release of Percy M. Thomas who has been serving as manager of Publications for the Publication Board. He has been released for the full-time service of the Evangelistic Committee beginning near August 1, and they anticipate with enthusiasm the next advances by their committee. The Executive Committee gave an expression of appreciation for the devoted work of Percy M. Thomas in the work of publications and encouraged him in this larger opportunity for which he is well qualified. Murray C. Johnson is chairman.

* * * *

The Peace Board brings a new vigor into their work. After the resignation of Robert Shattuck, they were without full-time secretarial help for a while. They have now appointed Wilmer and Emily Cooper to work through the summer and have practical assurance that a permanent secretary will be employed near October 1.

They have prepared and widely circulated an *Action Manual* on peace work, for use in our Meetings and elsewhere. Members of the Board have visited among peace committees of our Yearly Meetings, conferring and aiding in coordination of plans. Samuel Levering of Ararat, Virginia, is the tireless and concerned chairman of this vigorous board.

* * * *

The Social Order Committee has decided to hold its meetings at certain centers across the Five Years Meeting where some significant social order projects are being carried on. This year, they met in Flanner House at Indianapolis, which is a center where Friends have been working with Negroes in a year-round work camp, developing a Negro Community Center. They hope, in the future, to meet at Penn Craft and other similiar centers.

Clarence Cunningham, Negro Quaker farmer of Illinois, is a member of the committee and is carrying on a significant part in a movement of Negroes to the land.

They had a good representation at the recent conference at Pittsburgh on "The Churches and Economic Life," as sponsored by the Federal Council of Churches. They have been active in writing for THE AMERICAN FRIEND and other publications. Their contacts with persons in local Meetings is being expanded. Milton H. Hadley is chairman and inspirer of this committee.

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Although the other boards and committees did not hold annual meetings at this particular time, they are none the less as active in the planning and promoting of their work. They are: the Board on Public Morals, the Committees on Stewardship, Ministerial Training, Aged Ministers and Missionaries, and the Pension Committee. They will be reported at such times as they meet. The Board on Public Morals is planning a definite advance in the year ahead.

* * * *

Following the department meetings, the Executive Committee held its sessions for two days, hearing the reports from our boards and committees, discussing them, and providing in the United Services Budget for their support. A total budget of $110,000 was accepted for the year ahead. This means an increase of twenty-one per cent over our giving of last year. It is hoped that our Friends and Meetings may begin early in the year to lift their giving in that degree and send regularly, from the very beginning, for the "United Services."

Besides the work of departments, the Executive Committee heard and discussed the report of the Committee on an Office Building, set up as directed by the Five Years Meeting in 1945. Further plans will be announced later, but it can be said that progress is being made. Marcus Kendall, of Western Yearly Meeting, is chairman of this committee.

* * * *

It was an historic occasion when the East Africa Yearly Meeting of Friends was established on November 18, 1946. Merle L. Davis and Levinus K. Painter submitted their report to the Executive Committee. Rufus M. Jones was asked to prepare a letter of greeting to East Africa Friends. This adds another Yearly Meeting, with over nineteen thousand members, to the Five Years Meeting, making a total of fourteen Yearly Meetings with a membership of ninety thousand. Three of the Yearly Meetings are outside the United States of America—Africa, Cuba, and Jamaica. East Africa Yearly Meeting is the result of fifty years of work by the Board of Missions and the Africans who constitute the Yearly Meeting.

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The formation of a Friends Fiduciary Corporation was assured, with the approval of the Executive Committee. Under a special committee of which Alvin T. Coate is chairman, this financial statesmanship has been developed for greater support of our work. A more detailed statement will appear in a succeeding issue.

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One of the chief plans set in motion is for a Five Years Meeting Conference in April of next year. In keeping with the direction of the Five Years Meeting in session, October, 1945, this conference is planned to fall half-way between those sessions and the sessions of 1950. It will be built around the annual meetings of boards and committees, so that visiting Friends can participate or observe the regular work of these departments. The sessions of the Executive Committee of the Five Years Meeting will be the center of the conference which will be held for five or six days, with closing mass meetings on Sunday.

You who read *are* the Five Years Meeting. Now the story continues . . .

E. T. E.

LIGHT OF CHRIST

. . . this which shows you sin and evil, is in you, and makes manifest all that you have acted contrary unto it . . . and is the eye that sees the deceit in all its transforming in you; and it will let you see it. It hath often checked and called, but you have not answered its call, and so have chosen your own way, and so have gone from the Way which is the Light of Christ in you . . .

FRANCIS HOWGILL, *Works*, 1676

In the Fellowship of Creation

Revelation from Europe

By Leslie D. Shaffer

THE unity of suffering was the common expression of Friends gathered from Denmark, Finland, Germany, Ireland, Switzerland, Holland, France, Norway, Sweden and Great Britain, with a few from the United States, at the meeting of the tenth European Conference of Friends organized by the European Section of the Friends World Committee. The conference was held at the Quaker School in the moat-surrounded castle Eerde in Ommen, Holland. We were together over the Easter holidays, beginning on Good Friday, when in a measure, we came to know the meaning of the cross of suffering in our time.

THEN AND NOW

In a moment of remembrance we thought of those stalwart Quaker leaders who had departed since the last gathering in Geneva, Switzerland, in 1939. Those mentioned were Alfons Paquet (Germany), Pierre Ceresole (Switzerland), Marius Grout (France), Jaro Kose (Prague), Lilli Pollatz (Holland). We yearned for the rebirth of their spirit in our Society, so sorely in need of their faith and breadth of vision.

The legacy of war has left a heavy burden of fatigue, distress, discouragement and pessimism. The moral standards have been weakened and undermined. Hatred, injustices, fear and suspicion have aroused strong nationalistic feelings and an increased militarism. The problems of conscription are more acute. Political evolution and revolution has brought an increased centralization of power which robs the individual of freedom. Sectarianism seems on the increase and the ecumenical fellowship weakened. The national churches are more militaristic, socially conservative, tending toward a greater ritualism. A double standard exists between religious and social life.

WITH A SENSE OF DIRECTION

There is widespread and almost universal lack of Biblical knowledge in its best sense. A common basis of Christian knowledge among young people is sadly lacking. In some areas there is even a growing attack upon the church by the intellectuals. Moral standards have degenerated into self-seeking, many are unable to believe in the good, and respect for human beings has declined. Men and women as well as the youth have been hardened in spirit and are less sensitive in their souls. This is typical of the cross of suffering Europe bears and by which Friends are surrounded.

The group of Friends who live in this atmosphere await the liberation of the soul and the release from this spiritual agony. They seek to give expression to the spirit of redemption by working with other churches for social reconstruction and to demonstrate the reality of the spiritual life in daily living. They work for the removal of capital punishment in many countries, which was reinstated in Denmark after it had been abolished for over seventy years.

They are active in anti-conscription movements, especially in Great Britain, Holland and Norway. In Denmark and Sweden an alternative service is recognized. In Holland, a C. O. must serve seven years in prison for his principles. In Switzerland, the Quaker women are asking themselves whether they should pay the increasing tax for military purposes. In France, the C. O. is not recognized, so the Center there is organizing a joint committee of all pacifist groups to help the cause of pacifism.

"MY MOTHER STARVED"

The wave of hatred and revenge, with a very slowly rising sense of guilt, has left the peoples in a spiritual struggle almost beyond their power. Even countries like Sweden and Switzerland, which were not invaded, have known the agony in their souls. The refugee child who says calmly, "My Mother starved," has been spared by God the tragedy of it all, but now needs loving care and help.

It is in the services of relief to such innocent sufferers that Friends in Europe are experiencing the sense of healing in their own souls. They are seeking ways of deepening their spiritual life through study, prayer, and worship. They are extending the Quaker message through translation of Quaker writings into their own language. They are awaiting the new life which they are confident God is preparing as they stand aware of their "aloneness." The coat of arms of Norway, we were told, pictures a root hewn down—but from it comes a strong new shoot or sprout. May the Society of Friends be that new life.

"UNVEILED FACE OF EVIL"

Together on Good Friday we had looked at the "unveiled face of evil" and felt a sense of shame for our weakness and timidity. We turned our thoughts to the ways of finding a spirit of resurrection from our impotent lives. The Continental groups were aware of their smallness, weakness, and lack of indigenous life. But Anglo-Saxons realized that any sense of criticism of the European groups might well be a spirit of projecting our own shortcomings. The Friends in Europe have their spiritual awareness quickened in the presence of great physical need. They understand our responsibility to make the Quaker name synonymous with a spiritual message as well as with relief service. They are preparing for a new vigorous thrust of the spirit through worship and proclamation of the gospel. They look upon the meetings for worship as an adventure with God, and see in the meeting for worship the chief place of rediscovering the message of Christ. They are confident the most important message is the testimony of each individual life. "What dost thou say?" "What canst thou say?" are the questions they are asking themselves and others.

"SOCIETY OF THE UNASHAMED"

In Germany, there are two hundred and ninety-eight members living in ninety-three places. They are scattered in the Russian, British, American and French Zones. This wide outreach gives promise for a greater spiritual movement of Friends on the Continent, not only in Germany but in the other countries as well. They desire to become more of a spiritual movement and less of a sect, reaching out with redemptive power in an apostolic mission to the spiritual needs of Europe. They eagerly watch for that redemptive spirit which must come, and are preparing to be among the "Society of the Unashamed."

They are prepared to give up unprofitable forms and methods for more vital ones when they appear. They are interested in the study and understanding of the psychological nature and needs of men. They are willing to be released to preach the gospel when the call comes. They are listening for the call of God. This stirring of new life has in it the promise of the resurrection and points the way to new hope, deep faith, and a discovery of the fundamental Truth.

What is the Truth of God we are given to proclaim? We must turn in-

ward to ourselves and inward to our group fellowship. In these days of social confusion and theological controversy, people have joined Friends because of their pacifism, their relief activities, their education, or to escape dogma and church formalism. But they seek more. They seek a living faith in God—a Christian way of life.

In a world in which the Christian church is shorn of authority because of its division, when man is put in the centre of importance and turns to technology, having abandoned his faith, we need more than physical relief and intellectual answers to satisfy his craving for corporate guidance. Have we a word of God for such seekers? Have we discovered for ourselves the message and meaning of God expressed by Christ at Calvary? How does one restore faith in goodness—in God? Are we able to weaken the evil in men and raise up that which is good? How are we to speak to people eaten up with hatred and revenge? The ultimate word of God is to be found in worship through faith, where, conscious of our needs, we are bowed down in the presence of God in a communion with Christ through grace and power.

To a Resurrection

The light and truth began to dawn on Easter Day as we worshiped together. We understood that our message must be universal, full of joy and hope through group experiences of God's presence. This fellowship might be shared in work, worship, study and play. We began to comprehend the value of the Swedish Friends' search for the meaning of Quakerism and democracy. It is like a gothic arch, the widespreading arms of which meet in a central point which has power to hold and carry. This central carrying point for us is found in the life and teachings of the forgotten prophet Jesus, a laborer who was one with the Father.

It was Easter Sunday, and near the close of the morning meeting for worship that a German Friend rose and said that some had asked him why he had not spoken of the German sense of guilt. He replied he could only speak for himself and not for the German people. In the silence a Dutch Friend rose, walked over to him and took him by the hand and put his arm on his shoulder. They stood together silently for a moment and all realized a deeply moving power of reconciliation through friendship.

In the final evening meeting, a Friend from Finland asked if Quakers believed in the message of Christ. What sayest thou? After a silence several rose and gave testimony to the belief in Christ as the way, the truth, and the life. A Dutch Friend said when we part and go into the world again and do not know what to say, we should return in spirit to the Castle Eerde on the island, and there find again what to say. An American Friend sang the Negro spiritual, "Steal away to Jesus," and in the living silence of worship we waited, and parted having found the presence of the Living God.

Resurrect the Word of God

By Henry E. Kolbe

(Continued from the previous issue)

II

The crucifixion of Jesus was the supreme example of that selfish pride of men—good men. For they were good men who crucified Jesus. If they had lived in any of our communities they would have been on the official boards of every church in town. They would have been the citizens to whom others pointed with pride as the outstanding men of the community—leaders in business and in social and civic affairs, in church and politics. Yet because Jesus dared to say that the will of God was something radically different from what they thought it to be, because they were afraid that He might interfere with the profits of their business or that He might bring down upon them the suspicion or censure of the people, these men—these good men, these leaders in their community—had Him executed as a common criminal.

Well, we do not do that—you and I. But do we not in fact do something worse? At least those men of Jerusalem long ago knew the difference between Barabbas and Jesus. They chose to set the one free and to crucify the other. But we refine a point. We put the garments of Christ on the Barabbas of our own selfish personal or community or national pride. We sanctify the things which we do or desire. We drag God down to our level or push Him even lower. We make Him obey us rather than our obeying Him. We seek to twist the Eternal to our wills rather than submitting our wills to His. We lose sight of the judgment of God, take matters into our own hands—and the end thereof is a littleness and shallowness, a hollowness and meaninglessness of life, and ultimately tragedy. We shut our ears and eyes and hearts until we hear no voice but our own, see no God but ourselves, feel the need of no power beyond us. And so Christ is crucified afresh by us, the good people of our time.

But there is another word: it is the word of the resurrection. It is the word which is spoken not by man but by God. And this signifies that when men have done their worst, God is not dead. He can wait. For on the third day—whether that be soon or late — His Word will be spoken. Men may dispute at their own pleasure about what happened at the first Easter: the historical and critical problems surrounding it are apparently endless. But the significant thing is that the resurrection story is symbolic of the faith of the early Christians that the Word of God is a living Word, that it has the final judgment upon the world. It was this faith in the power of God to overcome all obstacles that men might put in His way which made Christianity the great power which it became in its early years. Those early Christians lived as they did, and died as they had to, because of their faith in a God who lived and spoke, whose judgments were final and whose Word was life.

It is not different in our time. Where religious faith really lives, there is always the awareness of the living power of God. There is always a sense that God is more than man, more than the community, more than the nation—that He is, in short, beyond all our human calculations and judgments. It was this faith which enabled certain German churchmen to stand against Hitler and the Nazi power in Germany, which enabled them to stand the tortures of the concentration camp and to face death before the firing squad or on the scaffold or by starvation rather than surrender their principles.

It was this same faith which enabled men in other lands— including our own —to accept abuse and punishment and in some cases even death because they felt that they must obey God rather than man. Perhaps the greatest tragedy of these years has been the fact that most of us had so far identified the customs and ways of our nation with the will of God that we failed to recognize issues when they confronted us: we confused the voice of man with the voice of God so that we did not know when God spoke His word of judgment.

And the world that we know, wallowing—that is an inelegant but very expressive word!—in the mire of its own making, fearful lest the things of its own creation turn and rend it like the swine in the story Jesus told—our world, and you and I and our neighbors in this world, need once more to recover a vision of the holiness and

righteousness and majesty of God. Then we shall see ourselves as we are in our personal and social unholiness. Then we shall have the eyes of our spirits opened. Then we shall cry like the prophet in the Temple, "Woe is me, for I am undone: for I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

That awareness of God—that resurrection within us and within our world of the living Word of the judgment of God and the condemnation of God upon our human institutions and ways—is the necessary first step toward His cleansing (it cannot come from ourselves) which will, and which alone can, lead us and our world toward that wholly different and infinitely higher way of life which is the way of the Kingdom for whose coming we pray every time we repeat the Lord's Prayer.

God speaks to us—to those of us who are in earnest about calling ourselves Christian and about knowing and doing His will. He is not, I think, too seriously concerned with those who are merely playing at religious faith. The demand of God upon us is that we live in our present age as if the age to come had already arrived, as the writer of the Epistle to the Hebrews expressed it (see Hebrews 6:5). We are to live now by the demands of God, by the principles of the Kingdom. We are not to judge ourselves by the standards of the community, for that way lies complacency, which is the nesting place of sin and spiritual death. Rather, we are to be judged by the standards of God, and in that way lie humility and faith — and the everlasting hope for the Kingdom for which the story if the resurrection is our classic illustration.

That is the resurrection we need—not the mere going over "the details of an ancient wrong" nor the sharing in the gladness of a long-ago Easter morning, but a resurrection of the awareness of the living Word of a living God, the Word which shall reveal to us our own need of God and which shall lead us into that new dedication of ourselves to Him and to His Kingdom, apart from which all our Easter celebrations are but empty forms — meaningless and purposeless before man and blasphemous before God.

. . . now John writes to the Church and tells them of another supper . . . which is a nearer and a more inward supper than taking the elements of bread and wine in remembrance of Christ's death.

GEORGE FOX,
Gospel Truth Demonstrated,
1706, p. 903.

YOUNG QUAKERS FROM EVERYWHERE

Conference Gets Hearty Acceptance

BY CHARLES F. THOMAS

"How shall we get there?" "I'm going to get there some way!" Young Friends all over America are figuring on how to get to Richmond, Indiana, for the 1947 Young Friends Conference to be held on the campus of Earlham College, July 7 through 13. In some Yearly Meetings, buses are being chartered. Communities are considering how to arrange car loads.

Requests come to the Planning Committee nearly every day for information about the Conference. A goal of not less than three hundred Young Friends in attendance at this gathering of young people from all Yearly Meetings in America seems assured. One can understand why. The time for such a nation-wide gathering of the younger members of our Society is already overdue. These Young Friends have had little opportunity to be together and think together. The "State of Society" concerns them. The amazing problems of our time are both difficult and challenging. Many individual Young Friends feel a great longing for deeper insight and a greater power for meeting life. Too, there is a hopeful number of Young Friends who believe we have a mission to perform for God in today's world, and they want to think and plan together. These are some of the reasons why a very hearty response is being given to the promotion of the Conference.

STRONG LEADERS

Friends, whose chronological ages make it difficult to classify as Young Friends, seem just as eager for the success of the Conference as any others. Among those most heartened by the reappearance of a nation-wide conference are those who look back a few years to the time when they attended those "noted Young Friends Conferences" of other years. It has been over a decade since such an ambitious conference as this one, planned for 1947, has been attempted.

The value which leaders of American Quakerdom place upon this conference can be seen from the list of persons who are to have responsible leadership. A partial list of these names includes: A. Ward Applegate, Harold Chance, Eugene Coffin, James A. Coney, Errol T. Elliott, Cecil E. Haworth, Cecil E. Hinshaw, David E. Henley, Thomas E. Jones, Clarence E. Pickett, William Reagan, Lynn Rohrbough, Bayard Rustin, Barnard Walton, Raymond Wilson, and many others.

There will be numerous younger Friends taking responsible leadership in the Conference. They will guide discussions, preside at meetings, sit at the head of meetings for worship, and in various ways guide the conference.

THE PROGRAM

An attempt has been made by the Planning Committee to express the objectives of the Conference in the theme "Christian Dedication in Spirit and Work." It is expected that the Conference will give an emphasis centering upon Jesus Christ. Any significant empowering of Young Friends will come through a dedication of life to Christ and realization of His Living Spirit within each person. We are committed to the faith of an inner experience of His Living Power. We also feel the need for making daily life, vocational choices, and all of living a dedication to the Kingdom of God. How this can be done in our world of economic complexity, war, racial antagonisms, spiritual and moral impotence, and of weakened spiritual resources is the big search of the Conference.

This search for spiritual dynamic will be carried on in small worship groups, small discussion groups, specialized interest groups, lectures, inspirational messages, and fellowship.

HELP A YOUNG FRIEND ATTEND

There are worthy Young Friends—those who have been in Civilian Public Service or in prison for conscience sake, college students who have to put their money into educating themselves, and others who need financial assistance if they get to the Conference. Young Friends from some of our younger Yearly Meetings, where financial backing by older Friends would be difficult, also need assistance.

The Planning Committee has named a treasurer and has made arrangements to handle gifts for aiding worthy young people to attend the Conference. A considerable amount of expense is involved in carrying out the plans and promotion of the Conference. Contributions toward the expense of holding the Conference would be greatly appreciated.

Gifts may be sent to the Planning Committee for the 1947 Young Friends Conference, 101 South 8th Street, Richmond, Indiana. Make checks, marked for the Conference, payable to Carolyn E. Cox, treasurer.

It is altogether possible that this Conference will mark a fresh rising of God's power in the Society of Friends.

The Christian convent and monastery are within, where the soul is encloistered from sin.

WILLIAM PENN

The Value of One

By Seth B. Hinshaw

THE thinking of our day is largely in terms of world events and vast numbers. The individual is submerged. The Quaker genius, nevertheless, still expresses itself in love and compassionate concern for individual persons. We remember that Jesus taught in terms of "*one* of these little ones." Friends, refusing to be baffled by the magnitude of the task, feel that it is better to feed a single child than merely to deplore world conditions; that it is better to take the light of the Gospel to one individual than it is to despair over great numbers.

The Message of George Fox was to individuals: "Christ Jesus can speak to *thy* condition!" Then and now, the Quaker genius projects an individual-centered outreach, whether through the Service Committee, the Mission Board, the World Committee, or the Committee on National Legislation. In fact, boards and organizations are tolerated as necessities, and the spirit goes out of our work when the organization as such gains the ascendency.

On Being Personal

Christian love and compassion can exist only when there are *persons* to be loved. We cannot love organizations or nations or races en masse, for the ultimate value of the individual does not emerge apart from the individual himself. Our concerns center in persons, who, one by one, have that of God in them. Truly we are concerned about government, national policy, international relations, poverty and wealth, labor and working conditions, and so on, because individual lives are so profoundly affected. We believe that governments exist for the benefit of the governed. The submergence of the individual has no place in the ideology of Friends.

Even the greatness of events in an atomic age cannot efface the supreme value of the individual. The bombing of Hiroshima may have appeared to be a very impersonal military operation, but the personal element emerges in the fact that the first Japanese correspondent who went into the city after the bombing was doing far more than investigating a fragmentary explosion of the universe. He was seeking to find, if possible, one particular person—his mother! Again, the Potsdam policy of the Allied Nations may have been announced as an entirely impersonal political measure, but as the editor of THE AMERICAN FRIEND reminded us recently, it becomes different, indeed, when one sees a particular German child reaching toward the window of a railway coach, asking for bread!

In the violent world conflict which is raging over the worth of the individual, the trend of world thinking is away from Christian standards. We must be alert and on guard lest we be influenced far more than we know. Certainly we shall never follow totalitarian modes of thinking to extreme limits, but what about concessions and compromises? For example, the dictator holds that a man's race or culture may destroy his value, or even mark him for "justified extermination." Is it a compromise with this view point when we rate peoples of other races lower than ourselves in our scale of values? In most sections of the country, even the courts of justice place a different valuation upon a man's life, according to his race.

In Application

A further compromise with totalitarian thinking may be observed in our lack of compassion when people in other communities are suffering. It is very easy to talk glibly about the love of God for all people everywhere, but actual behaviour in our lives is the real test of our faith. It may be that we have a spiritual kinship with Louis XVI of France who, upon the eve of the French Revolution, heard the Bishop of Nancy give a stirring address in which he set forth the appalling conditions of the French people. But the King, having eaten a big dinner, went to sleep and the Bishop's impassioned address was punctuated by the sound of royal snores! Who of us has never observed drowsy indifference in our own Meetings? Or who of us has never heard displeasure expressed at an appeal for missions or relief work?

Occasionally some good church member is heard to say, "I should be willing to give a few dollars to missions if I could know that somewhere on the mission field souls would be saved." Deductive reasoning indicates that the actual valuation placed upon a boy or girl in Africa or Jamaica is little above a pittance. When one's bank account is nearer to his heart than the eternal welfare of his brother, something is radically wrong. Such valuations of the human personality remind one of the radio commentator who was comparing atomic warfare with bacteriological warfare. He felt that much was to be said for bacteria. Bombs, he said, destroyed property, while bacteria destroyed only people!

No doctrine is of great significance so long as it is kept in a vague, abstract realm. Even a dictator would not be greatly disturbed by the idea that every individual is of very great value, so long as it was not given practical working application in life. The doctrine becomes of crucial significance when we dare to face particular individuals and evaluate them in the light of the Love of God, and to say within our hearts, "How much are they worth to *me*? How much love do I have in my own heart? To what extent am I willing to dedicate my life to their spiritual and physical well-being? What does my missionary praying and giving indicate?" Imagine the consternation of a rather typical Friend when a few calculations revealed to him that he had been giving only a little more than one-thousandth of his income to missions! And he had been saying a great deal about the infinite worth of the individual!

Toward an Urgency

When we value the human soul far above the wealth and power of the whole world, as Jesus did, a lifetime of sacrifice and toil seems a small price to pay for the privilege of being the deciding factor in even one person's life. When such values are involved, the cost of neglect must be measured, not in terms of boards and committees, but in terms of lost individuals somewhere within the limits of our outreach.

In the early days of Friends' history, George Fox stood on Pendle Hill and saw a great people to be gathered and his life was given to reaching them. He had no thought of founding a small denomination of complacent people. Early Friends felt that they were reproducing a New Testament type of Christianity, with all its zeal for reaching others with a great Gospel. They knew experimentally in their hearts something of the same spiritual experiences that the Apostles knew. Intimate contacts with a living Christ enabled them to understand his yearning compassion for the multitudes when He saw them as scattered sheep among barren, wolf-crowded hills. This nearness to the heart of the Master led them to understand the deep implication of His words when He said, "As the Father hath sent me, even so I send you!"

A desperate need of our day is that we should be found in the same apostolic succession. Recent decline in missionary interest is due largely to the fact of a lost sense of urgent mission. Being unduly absorbed with selfish interests means no compassionate yearning over the lost of the world. Such would be tragic in any day, but it is desperately so now in the light of world conditions, and in the light of present opportunities before us. Our need is for

genuine baptism of the spirit, such as Paul and Barnabus knew at Antioch. Then, indeed, we might go forth, "being sent by the Holy Ghost."

How much is one man worth? How much is one child worth? Any theoretical answer we may give is meaningless. Any answer that rises out of a mere surface sentimentality is meaningless. The only answer that counts in the Kingdom of God is to be found in our manner of living, and in the urgency of the concerns which throb within our souls.

JEWISH-CHRISTIAN CALL

The following statement, addressed to the American people, has been issued by sixty-one nationally prominent figures in Protestant, Catholic and Jewish circles, representing the National Religious Council of Common Cause, Inc., 1775 Broadway.

"If our America is to solve the complicated and baffling problems which today create stress and strain within the nation; if our America is to achieve and preserve a truly democratic way of life; if our America is to fulfill her proper responsibilities as a member of the family of nations, the first requirement is the rediscovery of her own soul.

"From the very outset, the fabric of the Republic has rested upon the sure foundation of natural law and of religious faith conceived in the liberty of the Judeo-Christian spiritual tradition. There is today a supreme need for the renewal within the minds and hearts of our people of the simple but adequate religious faith which inspired our Colonial leaders and constituted the chief source of the driving energy of the founders of the American belief in democracy, in the basic principles of liberty under law, of rational tolerance, and of the practical possibility of advance in human welfare. This is the root of the American dream and the sanction for American idealism.

"At every point in our history, this faith has had to contend with the forces of tyranny. Today this same inescapable conflict confronts us. Within our borders and without, the totalitarian spirit is seeking to dominate the minds and lives of freedom-loving people. By slow degrees we have arrived at one of the most dangerous crises in world history. For at least two centuries, those peoples which have enjoyed the power of leadership in world affairs have shown an increasing tendency to relinquish belief in God. As a result, they have drifted further and further from allegiance to the moral law which protects individuals in God-given rights. Through the decay in morality, selfish and savage human instincts have been given free rein. Having lost so much faith in God, man has lost faith in man. So, today, in an atmosphere of bewilderment and fear and with an appreciation of the essential brotherhood of man fading out, the ruthless and immoral use of force for the attainment of immediate ends has come to a terrifying peak.

"To meet this challenge to the Republic and to protect our heritage, it is now imperative that all those who love liberty, and who recognize that liberty is impossible without a deep religious faith, should unite in a common cause to bring to the American people a clear knowledge of the meaning of democracy and hasten a return to the principles of the moral law. To accomplish this, a broad program of education must be instituted by all religious and educational organizations. Moral law is the indispensable core of such a program. In that, leaders of all faiths have a common foundation for their teaching.

"Seekers for an understanding of the meaning of democracy will find substantial help in the booklet—*A Call for a new Birth of Freedom* — issued by *Common Cause,* in which are presented and defined the seven basic principles of democracy, viz. Personal Worth, Freedom, Equality, Rule of Law, Public Morality, Individual Opportunity and Individual Responsibility. We urge that every American study this concept of democracy, available to all upon request. (*Common Cause, Inc.,* 1775 Broadway, N. Y. 19)

"We must acquaint ourselves with God's moral law as diligently as we can. Concurrently we must learn to understand and employ true democratic principles in thought, word and deed. That done, as individuals and as a nation, relying on God's help, we must bend prayers and efforts to the correction of the tangible evils which the growing infidelity of two centuries has done so much to bring upon our greatly desolated and imperilled world."

COLORFUL WEDDING AT FRIENDS UNIVERSITY

A wedding of rare interest took place at Friends University, Wichita, Kansas, Wednesday, April 2, when Jacob B. Nah and Nancy G. Nimeneh were united in marriage at the University Friends Church. Both are natives of Liberia, East Africa, and are at present students of Friends University. Nearly five hundred persons witnessed the ceremony which was read by Charles A. Reagan, acting president of the university.

Tamora Kennedy, an American Negro, attended as maid of honor. Jesse Walker, also an American Negro, served as best man. Charlotte Grigsby and Margaret Bledso, students at the university, were in charge of the guest book. Gene Dirks and Paul Woodard, also students at Friends, were ushers.

Tsuyoko Nakamura and Alice Kasinda were taper lighters. Tsuyoko Nakamura is a native from Hawaii and at present a student at Friends University. Alice Kasinda was born in East Africa, the daughter of a missionary there. A reception was held in the church basement. Articles of native Liberian craftsmanship, weaving, basketry, pottery, and ivory, were used in decorating.

Mrs. Nah, now a junior, is majoring in home economics and specializing in tropical nutrition. Mr. Nah will graduate this summer and plans to complete his medical education before returning to Liberia to work among their own people.

MOVING PICTURE FILMS FOR YOU

If you are interested in 16mm motion pictures for religious education, you are invited to send for a free sample of *Film and Radio Guide.* This monthly publication was established under the sponsorship of the NEA Department of Secondary Teachers. One of its aims is cooperation of schools and churches. Subscriptions and inquiries should be addressed to Dr. William Lewin, Educational and Recreational Guides, Inc., 172 Renner Avenue, Newark 8, N. J.

There is available a splendid film which Robert Jordan brought back from Europe and which the Episcopal Church is releasing widely under the title, *Not by Bread Alone.* This film is so splendidly ecumenical in its content, showing the work of many denominations and of the World Council of Churches that, at the request of several denominations, a new roll-back title made for interdenomination use has been made. This film is in sound and runs about twenty minutes. Episcopalians have borne the full cost of production. Copies of the interdenominational version may be borrowed through Church World Service Center, 37 East 36th Street, New York 16.

Be under no illusion, you shall gather to yourself the images you love. As you go, the shape, the lights, the shadows of the things you have preferred will come to you, yes, inveterately, inevitably, as bees to their hive. And then in your mind and spirit they will leave you their distilled essence, sweet as honey or bitter as gall, and you will grow into their likeness because their nature will be in you.

OSWALD W. S. MCCALL

LITERATURE IN REVIEW

"AND THAT'S ALL"

By Lydia Sharpless Perry

38 pp, price $2

Thirteen very short stories make up the delightful book for children entitled *And That's All* by Lydia Sharpless Perry. They are stories that Lydia Perry told her children about her own happy childhood which was lived close to nature.

In the foreword,her husband states that shortly before her death Lydia Perry's family persuaded her to capture in writing some of the stories which her children, when small, had loved to hear and were eager to share with a wider circle.

Lydia loved the animals on her uncle's farm, not only horses, dogs, and rabbits, but also tadpoles, frogs, turtles, caterpillars, moths and butterflies, fish and birds and chickens. Almost every time she saw anything that was alive, she wanted it for a pet, and a possum is among the pets which she tells about.

Since her home was on the campus of Haverford College she had access to beautiful bird books, and her father encouraged her in the study of birds, their nests and eggs. Her grandmother made her a net, so that she could catch butterflies and moths which she collected and kept in a fine, big case given to her by a neighbor. When she was a very little girl her father bought her a donkey named Jenny, which she learned to ride and which she took care of herself.

Lydia was extremely fond of horses and describes the thrill that she felt driving to Meeting on Sunday in the carriage drawn by Uncle Thomas' horses Blossom and Baby. The pictures illustrating the stories are full of action and were drawn by Eleanor Haines Willis, a friend, who is familiar with the places that Lydia Perry describes.

For grown-ups, as well as for very young children, these nature stories—simply but beautifully told and often with much humor—have great charm. They reflect the discerning, keenly alive, stimulating spirit of the understanding mother whom Lydia Perry's friends knew her to be.

Margaret A. Knollenberg

PAMPHLET ON EUROPE AVAILABLE

With the Service Committee's support, the National Planning Association is making a series of studies of the problems of European reconstruction. On December 3, 1946, the first report of the series was issued: *Recovery in Europe,* by John Kenneth Galbraith. Preparation of the second pamphlet has now been completed, and it is available through the Committee office. It is *The Big Four in Germany,* by David L. Glickman, staff consultant to the International Committee of the Association, formerly assistant to the Economic Adviser to the Bureau of Supplies of the Foreign Economic Administration and consultant to the Bureau of the Budget during the war years. Prior to that he was an assistant on the Graduate Faculty of the New School for Social Research.

In connection with the first pamphlet, Clarence Pickett has recently received the following communication from General Clay:

> Office of Military Government
> for Germany (U. S.)
> 15 January, 1947

Dear Mr. Pickett:

Thank you for sending me a copy of Ken Galbraith's *Recovery in Europe.*

His interesting analysis and constructive suggestions have proved already of substantial value to our work in Germany.

I congratulate the American Friends Service organization for its foresight in sponsoring and financing this study.

> Sincerely yours
> Lucius D. Clay
> Lieutenant General, U. S. Army
> Deputy Military Governor

Pastors and others will find helpful three small pamphlets prepared under the direction of the Commission on Religion and Health of the Federal Council of Churches. They are especially good for use in personal counseling. The titles are *Strength in Our Sickness, A Road to Recovery* and *God and Health.* They may be ordered at ten cents each from the Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

The pamphlet reporting the Pittsburgh Conference on the churches and economic life is now ready. Order at fifteen cents per copy from the Social and Industrial Section of the American Friends Service Committee, 20 South 12th Street, at Philadelphia

A letter has been received from the Assistant Chief of the State Department's Division of Libraries and Institutes, requesting one hundred copies of the Service Committee's booklet, *Some Quaker Approaches to the Race Problem.* The letter adds, "It is believed that this material would be of interest to the Department's United States Information Libraries."

WILLIAM Q. HALE TO QUAKER HILL

The Executive Committee of the Quaker Hill Association anounces the appointment of William Q. Hale as Director of Quaker Hill. Since its beginning in 1940, this institution has had an increasing usefulness among Friends as a center for hospitality and conferences. On a hill north of Richmond, among the trees and in the out-of-doors, it has held particular attraction for group meetings where rest and relaxation can intersperse busy meetings.

W. O. Mendenhall was the recent director of Quaker Hill for several significant months, following his resignation as president of Whittier College. William Hale follows in this line of significant development. He was reared in Wabash, Indiana, where he belonged to the Friends Meeting. Later he attended Earlham College, graduating in 1942. He then received his Master of Arts degree in sociology from Haverford College. Next June, he will receive his Bachelor of Divinity degree from Yale Divinity School.

His wife is Mildred Holmes Hale, formerly of Wichita, Kansas. She was a member of University Meeting and is a graduate of Friends University. For a few years she served as a secretary to Walter C. Woodward, then editor of The American Friend.

They bring to this new work a peculiar fitness of background and preparation. Under their leadership Quaker Hill should move into a program of great importance for Friends of the Five Years Meeting and for others in mid-western America. Their service will begin near August 1.

CONTRIBUTORS

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Henry E. Kolbe—Methodist minister and professor-elect of Earlham College, Waterloo, Iowa.

Ardis Michener—Member New England Yearly Meeting, Great Notch Highlands, Great Notch, New Jersey.

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Leslie D. Shaffer—Secretary, Friends World Committee for Consultation, Friends International Centre, 32, Tavistock Square, London, W. C. 1, England.

Emma Soper—Brownsville, Indiana.

Norval E. Webb — Minister First Friends Meeting, Richmond, Indiana.

Dorothy M. Williams — 147 Ridge Street, Glens Falls, New York.

Norman E. Young — Secretary of Stewardship and Finance, Five Years Meeting, Quaker Hill, Richmond, Indiana.

FOR YOUNGER YOUNG FRIENDS

THE PROMISE OF SPRING

"Rain, it does nothing but rain." With a sigh, Annie turned from the window. Many days of rain had kept her from exploring the out-of-doors to see what flowers had ventured to send out shoots to meet the little sunshine there had been. Later, under clearing skies, she went out to search the wooded lot.

Annie felt the quickening effect of the warm sunshine as it stole through the twigs and branches, with their fringe of green. The white bloom of the blood root had come and gone, while the blue of the grape hyacinth was fast fading. Spring beauties, trillium and violets—purple, yellow and occasionally white—were in full array. Fern and "Jack in the Pulpit" were poking through decaying leaves, while a faint haze of purple gave early promise of red bud.

Annie dropped down on an old stump to ponder the wonder of it all. How did these flowers know when it was safe to leave their dark winter home? What drew the fragile stems through the earth, heavy with rain, for it was not the hardy plants that had responded so quickly to such little warmth.

Then she remembered her mother's speaking of God's love. She had not understood, but her mother seemed so sure. It seemed clearer now. Was it not like the sunshine that drew out these little spring flowers—that held their heads so high on their fragile stems? Need she understand—did they? Did she not feel the same response? Suddenly she felt more at home in the world.

MILDRED D. DILKS

CHILDREN'S CRUSADE

The Service Committee's program of educational materials for children has become an action program of considerable dimensions. Ruth Gefvert, who is responsible for working up the materials that have called forth such tangible responses, tells us that within the past six months, school children reached by the various publications and exhibits have contributed $16,832 to the Committee in cash and gifts-in-kind purchased especially for this purpose. The latter have included 750 complete outfits of new clothing, each valued at from $12.50 to $15, many 100% wool blankets for German babies, and the

The Stone is Rolled Away

I gaze on rows of silent marbled stone
Out on a shady hillside greened with care;
Sometimes they're blanketed with fleecy snow.
May be the peace I've sought so long is there!

Surely in this quiet spot they're all at rest—
But then I feel the noisy, jarring tread
Of warring armies up and down the earth.
—No Peace, for even the millions of the dead!

Ah, yes, there's peace, for deep within earth's bosom
Their flesh released, adds dust to Nature's core;
While freed, their souls glide peacefully up and onward
To the new birth beyond death's open door.

EMMA SOPER

Revival

Spring is a powerful preacher,
His text the same each year:
"Acknowledge Resurrection
Now that I am here."

He illustrates his gospel
With proof the dead can rise:
He makes the lost earth quicken
With life before your eyes.

"Amen" and "Alleluia!"
The birds in chorus sing:
Who worships, is converted
In the church of Spring.

FLETA PIERCE NEWLIN

Abide With Us

The sun is sinking in the west
To Thee our steps are bent;
Abide with us, 'tis eventide—
The day far spent.

Abide with us, 'tis eventide,
The western hills aglow;
O turn Thy blessed face to us
Till peace we know!

Be near us now, O gracious Lord,
Behold the western rim;
Within the shade life's glories fade,
And all is dim.

And all is dim except, O Lord,
The glory of Thy face;
No dark'ning shadow falls on Thee,
O grant Thy grace!

From Thee shall be our slumber sweet
Through all the passing night;
Thy peace, O Lord from light to dark—
From dark to light.

GLENN WELMER DOUGLASS

This Alchemy

Shiver the lilac back to sod
When petal withers;
Ripple with winter wheat the lost
Dry beds of rivers.

Shatter the vaults of sorrow, rived
For seed to enter;
Beckon the stranger without pride
To cross love's border.

Celebrate death with earth's clear leaf
That spirit endure;
Project the past's reluctant beat
To toll the future.

Only pity the poet, in dream
Word-bound to paper;
Lonely the wings of the phoenix seen
Thin through the vapor

Till the slow heart quicken, the mind flex fire
In the ash of letter,
And word be consumed that the act may rise
From plumes of matter.

DOROTHY MUMFORD WILLIAMS

12,000 garden packets which were recently shipped to Finland. Not included in the $16,832 total are large quantities of used clothing and shoes which the children have given, as well as thousands of toys and sewing kits.

THE DEVOTIONAL LIFE

"SO WE, BEING MANY, ARE ONE BODY IN CHRIST"

Selections by ARDIS MICHENER

There are as many unveilings of God as there are saintly souls.

JOHN THE SCOT,
De Visione Naturae, 1669

* * * *

Christian unity for us consists not in agreement in ideas and practices, but in a common *Christian Experience*, apart from which neither doctrines nor practice appear to us to have meaning or value . . . The experience in which (early Friends) found the true basis of unity was something much more than a religion of feeling or passing emotion. It arose from a common love and loyalty to Him whose love had won their hearts, and expressed itself in a definite type of Christian character and conduct, in a life of inward holiness and practical service to men . . . It is not in the life itself, but in the attempt to formulate its implications, and to fix it by uniform religious practices, that divisions arise. . . . There must always be room for development and progress, and Christian thought and inquiry should never be fettered by theory . . . Multitudes of people are being shaken out of their comfortable beliefs by the terrific experiences through which the world is passing, and are seeking for a secure basis for their faith. And some are finding a Reality which is much too great to be confined within the narrow limits of a creed.

from a statement presented to London Yearly Meeting, 1917, by its appointed Commission.

* * * *

The same arguments can increase the certainty of the one and doubts of the other, for faith does not stem from the arguments given for it; as light comes from the sun, it has its source in God.

(translation) from
PHILIPPE VERNIER

* * * *

. . . God alone is the Teacher of His people and hath given to everyone a measure of Grace.

WILLIAM DEWSBURY, 1665

* * * *

God hath commanded us to hear Him; and He saith "Learn of Me."

George Fox's sermon at Bristol, 1673

The divine mystery of this infinite God is revealed and discovered in the hearts of the sons of men . . . and He hath given us to enjoy and possess in us a measure of that fullness that is in Himself.

EDWARD BURROUGH, 1660

* * * *

. . . the active, free and holy love of God, ever seeking entrance, ever powerful if we but yield the gateway of our heart, is the substance of the Gospel. The revelation of God's Fatherhood, and the possibility of unity with Him through Christ, meet the deep need of the soul for a center of repose apart from the transitory interests and the things of time. Hear then the gentle appeal, "Come unto Me and rest."

JOHN WILHELM ROWNTREE

* * * *

It is the life of Christianity taking place in the heart, that makes a Christian . . . nothing makes a man truly a Christian but the life of Christianity inwardly ruling in his heart.

ROBERT BARCLAY, 1648-1690
Apology

* * * *

Remember, Oh my soul, that the Prince of Peace is the Lord.

JOHN WOOLMAN

* * * *

The humble, meek, merciful, just, pious and devout souls are everywhere of one religion . . . if thou truly believest in Him, thine ear will be attentive to His voice in thee, and the door of thine heart open to his knocks. Thou wilt yield to the discoveries of His light, and the teachings of His grace will be very dear to thee.

WILLIAM PENN

* * * *

Religion is not a matter of form, but of the very life.

ROBERT SPENCE WATSON

* * * *

The least member in the church hath an office and is serviceable, and every member hath need one of another.

GEORGE FOX

* * * *

And here is the true unity, in the Spirit, in the inward life, and not in an outward uniformity . . . to leave the conscience to its full liberty in the Lord, to preserve it single and entire for the Lord to exercise . . .

ISAAC PENINGTON, *Works*, 1681

* * * *

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.

MATTHEW 6:9, 10

IN MEMORIAM

Ruth Esther Smith, for forty years a missionary and superintendent of the Chiqumala Mission under the care of California Yearly Meeting, was called to her heavenly reward on April 19, 1947.

She was an active worker in the Peniel Mission in San Francisco before her call to service in Central America. Her appointment was made in 1906, following action by the Yearly Meeting Christian Endeavor Society that pledged her support. Later she was supported by the Bible School of the State, largely by means of birthday offerings.

R. Esther Smith was a recorded minister with membership in the Bethel Friends Church in Long Beach. During her long years of faithful service she saw the work develop from its very humble beginnings into a well-organized mission with schools, training school, clinic, and a large industrial section. Some four to five thousand members located in Guatemala, Honduras, and El Salvador, were reached during her administration. Many substantial church buildings, with homes for missionaries and national workers, are found in the various sections of the field.

Esther Smith was a woman who relied greatly on the power of prayer. She believed implicitly in the promises found in Scripture and knew the leading of the Holy Spirit controlling her life.

Much beloved by all who knew her, she leaves a fragrant memory of fruitful years of service, lovingly rendered to her Lord and mission. "The memory of the past is blessed."

WHO'S WHO AND WHO ISN'T?

When the Dictionary of Congress, the Congressional Directory of his day, requested data for a biographical sketch, Abraham Lincoln's reply—set up in his words, but in *Who's Who* format—results in this listing:

LINCOLN, Abraham, lawyer; b. Hardin Co., Ky., Feb. 12, 1809; s. Thomas and Nancy (Hanks) L.; education defective; m. Mary Todd, Nov. 4, 1842; children—Robert Todd, Edward Baker. Capt., 4th Ill. Vol. Militia, Black Hawk War; postmaster (very small office), New Salem, Ill., 1833; rep. Sangamon Co., Ill. Legislature (4 times); mem. Cong., 7th Cong. Dist., Ill., 1846; partner, Lincoln and Herndon. Home: 315 E. Adams St. Office: Hoffman's Row (upstairs, rear), Springfield, Ill.

CORRESPONDENCE
FROM OUR READERS

TO QUAKER LIBRARIANS

To Friends who are members of the American Library Association:

Those having this double affiliation are a group-within-a-group, who, as Friends, have a conception of the Light Within; and a belief in the capacity of every person to utilize this power in every relationship. Here are a few concrete thoughts about the application of this to our work.

1. Human relations at a library, as elsewhere, call for growth in grace. Does *our* library, as a result of our being there, bear any more evidence of this "Charisma" than it would without us?

2. Have we noticed whether or not our library brings out the religious significance of Easter, Thanksgiving, and Christmas in its observance of these festivals?

3. Friends are known to have a deep concern for bettering the world situation.

Have we shown an interest in what our state library association is doing to help pull the load uphill toward effective world action at a higher level than war? (One such library association—Massachusetts—has formed a Library Council of its state United Nations Association.)

Would we Friend-Librarians, as a group, care to do something for reading as one of the doors to the more abundant life, in one of the war-torn countries?

EDNA PHILLIPS
Librarian, Morrill Memorial Library, Norwood, Mass.

DEPLORES QUAKER GLOOM

Editor, THE AMERICAN FRIEND:

One senses that the Society of Friends is today at the fork of the roads. A great many minds are earnestly struggling with the character that our Society shall have in the years ahead. I have listened very intently to speeches regarding the condition and outlook of Friends. It is very regrettable that such words as "losses of membership" "decadent condition" and other equally detrimental assertions, can be at this time truthfully made. For many years past, every Yearly Meeting has almost regularly reported a "slight loss in total membership."

Because of persistent decrease in membership, we have played up to the "nth" degree, the unusually powerful influence of the American Friends Service Committee which is asked to distribute millions of dollars contributed by the big denominations while simultaneously distributing a few thousand dollars contributed by our smaller denomination. I do not for a moment deprecate our being vendors, respected and trusted by the other denominations. Rather, I am justly proud. But it only naturally follows that a little later, some other much larger organization or organizations will assume the task, and the Friends church will step more or less out of the world spotlight.

We have been admitting that our denomination is in a decadent condition. Every one is acquainted with the facts of how some person has unwittingly started a run on a solvent bank. It's a positively dangerous thing to talk decadence and to make other detrimental assertions. If there is no way to stir up enthusiasm and keep the spirits hopeful, then it might be far better to stop talking in disconsolate phrases. Now, that we have been told that we are gradually going down the hill toward extinction, we either can or cannot be again started back up the hill. Might I remind you that no Catholic, no Methodist, no Presbyterian, no Baptist has the slightest idea that his denomination will ever cease to exist as a powerful and increasingly powerful influence as world population increases. Most people desire to feel that their denomination will continue as an ever-increasing, world-saving institution so long as the world exists. So when we intimate the possible extinction of the Friends church in the near future, that knocks the props out from under faith and expectancy in their chosen denomination.

There must be a very direct "about-face" from this disheartening, disconsolate, despondent, all-gone attitude on our part. If this is not done, we will lose much of our faith in the future of our denomination and simply drift half-heartedly down toward gradual extinction.

Therefore, we must ask from our leaders an unbounded enthusiasm, and that they incorporate in every sermon the things which will crystallize the confidence of our members in the efficacy and spirituality, and the growing power for good and spiritual influence of Friends, proportionate to the ever-increasing world population.

Elimination of complacent smugness, replaced by the greatest possible determination and enthusiasm, coupled with workable plans and justifiable goals, seem to be the only rational means toward the desired growth and continuity of our existence. No one wants to belong to an organization which is supposedly doomed to die. The public would not knowingly join a dying organization. Let's make it live!

CLIFFORD F. HUTCHENS
Indianapolis, Indiana

SUNDAY SCHOOL LESSON

(Continued from page 182)

mean that God comes into life *only* when life crashes; but that God does not turn His face away in time of trouble. The 107th Psalm pictures men at sea in a great storm. The danger was acute,

" . . . . at their wit's end.
When they cried unto the Lord with their trouble,
He delivered them from their trouble."

We may, then, be driven unto God by some great need and He welcomes us. Pray that we recognize in our world that the great need is *now*. There are not too many signs that we are turning to God!

The third lesson we had better learn from Judah's experience is that, "Thou art God; even thou alone, over all the kingdoms of the earth." He is God and in Him is our strength. Isaiah's message was of the sovereignty of God. To the king he had said, "Your strength is to do what is right and trust in God." We have not learned this lesson of trust. We go on placing dependence on our own devices, our own cleverness. Nor have we yet fully acknowledged the truth that He is "God . . . over all the nations." The whole world is His concern; He is not playing checkers with nations, moving them about to bring a favorite nation into position of power on life's checkerboard. If we want to meet the peril of our day, we had better begin to see the world in its oneness and to realize that is God's view.

Questions:

1. What perils do we face in our day?
2. What can any one individual do in helping to meet them?
3. Can we have any influence on our Government's attitude?

NORVAL E. WEBB

AS THE POPE SEES IT

"The crisis we are experiencing is unique in history. It is a new world that must burst out of a crucible in which so many different energies are boiling. Let us thank God that He makes us live among the present problems. It is no longer permitted to anyone to be mediocre. Everyone has the imperative duty to remember that he has a mission to fulfill, that of doing the impossible, each within the limits of his activity, to bring back the world to Christ. Only by being radicals of the right will Catholics have the dynamism to withstand the radicals of the left and to conquer the world for Christ."

—POPE PIUS XI

FOR FRIENDLY ACTION

THE NEXT STEP

We are moving forward in the program of the Kingdom! Each step brings us a wider vision—"greater things than these shall ye do."

Last year, we made some improvements in our Friends' literature, wrestling all the time with serious difficulties in the field of publication. This year, we are coming nearer to our Friendly desire—the publication of all our own material—by issuing a quarterly for our adult division which will be entirely our own. Our youth division is feeling the urge of activity to such an extent that a mid-year meeting is being called at which time a comprehensive program extending to all our Yearly Meetings will be implemented. Increasing field work by an augmented staff is our plan in this field of Christian nurture.

Peace will demand a large portion of our devotion in these coming months and, to coordinate adequately our efforts in this important area, a full-time secretary will again be traveling from Meeting to Meeting, helping to make our united voice heard in the most effective manner.

Our influence is needed, too, in the field of Public Morals. This board expects to be exerting that influence even more, where people live from day to day, bringing to bear our Christian testimony where it is sorely needed.

Arising out of the Friends Conference on Education, held last November, is a growing concern for the closer working together of all our educational institutions, so that still greater vitality among us may be developed and that we may offer better means of preparation to those giving their time and lives to Friends' work.

If we are to be a continuing Christian influence for a better world, Friends must propagate their message. With this in mind, the Committee on Evangelism will this year be prepared to cooperate with Yearly Meeting committees to a far greater degree than in recent years. The total efforts of one Friend as secretary will be given largely to this effort.

Our Committee on Ministerial Training is expanding its program to the consideration, not only of finding those who will dedicate their lives to the Kingdom enterprise, but also to providing financial assistance for these devoted Friends.

How much we feel our responsibility for the more abundant life in our own community is borne out by the plans of our Social Order Committee. They are helping us more and more to make a positive contribution to our local situations.

Our Mission Board, keeping abreast of the great responsibility of being our agents to take the gospel to the far corners of the earth, is facing extraordinary increases in costs in almost every field. Here we are bound to go faster in order to keep pace with the needs.

Nor are we forgetting those who have served us well in the years gone by. We are providing a little financial assistance for them through our Committee on Aged Ministers and Missionaries. More adequate provision for the future for those now in service is being provided through the growing program of our Pension Committee.

Lending support on every hand and keeping us constantly informed is the paper you are now reading, THE AMERICAN FRIEND. It will be telling from time to time how we are progressing—how well we are doing our portion of the whole Christian work today.

We rejoice that with the fiscal year we closed our books, having accomplished such a large portion of our task—92.8% of it—but we had to leave some work undone. This year, as we see elsewhere in this issue of THE AMERICAN FRIEND, our greater program calls for the expenditure of $110,000.

Our year's program began April 1. Last year we had to borrow money from time to time to carry on. The first of each succeeding month brings obligations that have to be met then—an additional one-twelfth of the total needed for the year should be in the treasury every thirty days. This would enable our work to go forward without any lagging.

We covet this same regular support for our local Meetings. If every Meeting will also give the generous, regular support for its pastor and local expenses which is needed, then together we shall accomplish a great piece of work in the Kingdom.

Regularly in THE AMERICAN FRIEND will appear more detailed plans of the programs of our various boards and committees under the caption, "Know Your Five Years Meeting."

Last year we supported our work to the extent of $90, 954.70. This year we need a total of $110,000—$9,166.67 each month. This means we must all anticipate increasing our giving by approximately twenty-one per cent. Friends generally are receiving much from a bountiful Creator. Let us be good stewards and see to it that the work of the church is fully supported in the Monthly, Quarterly, Yearly and Five Years Meeting aspects.

Participate in UNITED SERVICES *now* and keep it up throughout the year!

NORMAN E. YOUNG, *Secretary*
Stewardship and Finance

. . . Take my memory, mind and will; all my goods, and all my hours; all I know and all I feel . . . Take my heart, but make it new.

CHARLES WESLEY

UNITED WORK BUDGET FOR FIVE YEARS MEETING OF FRIENDS 1947-48

Fixed Charges	$ 7,680.00
Christian Education Board	15,000.00
Education Board	200.00
Mission Board	74,116.89
Peace Board	500.00
Public Morals Board	1,200.00
Aged Ministers and Missionaries Committee	1,600.00
Evangelism and Church Extension Committee	1,866.80
Ministerial Training Committee	50.00
Social Order Committee	100.00
Stewardship Committee	250.00
Sunday School Publication Subsidy	3,750.00
United Work Reserve	3,686.31
TOTAL	$110,000.00

QUAKERDOM · AT · LARGE

Friends of Murray S. Kenworthy, widely-known Friend, will be glad to hear of his rapid recovery after a recent illness and operation.

* * * *

Owing to the death of the medical doctor and the call to military service of the dentist, the community of Earlham, Iowa, is in need of men to fill these vacancies. Friends are preferred.

* * * *

Helen E. Walker, president of the Woman's Missionary Union, is making an extended visit among Friends and Meetings of the Mid-West and the East, returning to Whittier, California, in early June.

* * * *

THE AMERICAN FRIEND "made" the Congressional Record with the recent editorial, "America Vetoes the United Nations." It was placed in the Record by request of Congressman Raymond Springer of Indiana.

* * * *

Students of Friends University of Wichita have "adopted" a village in Hungary. They have purchased shoes and stockings for each of the one hundred and twenty-four children, and are also shipping clothing as it is collected from Wichita homes.

* * * *

Prospects for a good attendance at the Young Friends Conference at Earlham College, July 7-13, seem very bright. More than three hundred are now anticipated and the promise is growing. Chartered buses are coming loaded from some Yearly Meetings.

* * * *

Samuel Levering, Friend, of Ararat, Virginia, and chairman of the Five Years Meeting Peace Board, has been named Acting Executive Director of the United World Federalists. The U.W.F. is a national movement including all major groups advocating the change of the United Nations into Federal World Government.

* * * *

Raymond E. Mendenhall, chairman of the Five Years Meeting Board on Public Morals, has been appointed Dean of Daniel Baker College, Southwestern University, at Georgetown, Texas. This appointment also gives him a major part of the responsibilities usually assigned to a president.

* * * *

Traveling Friends take notice: Francis and Agnes Calvert Hole are now in their new home at 2201 Center Avenue, Madison 4, Wisconsin. They want traveling Friends to know it is a port of call. Francis Hole is professor of Geology in the University. Another family asking for visitors is Adrian and Sarah Stanley, who can be addressed at Box 128A, R. R. 3, Terre Haute, Indiana.

* * * *

The Woman's Missionary Union will hold their national conference in early September, 1948, at Poughkeepsie, New York. The exact dates have not yet been set. Their executive committee meetings were held recently at Quaker Hill in Richmond, Indiana. Helen E. Walker, of California Yearly Meeting, is the president.

* * * *

Approximately two hundred and fifty students, two hundred of them foreign students temporarily studying in American colleges, and fifty of them American students, will be given the opportunity to study and discuss with each other the problems of world peace in seven seminars this summer under the auspices of the American Friends Service Committee.

* * * *

Visitors at the recent annual sessions of the boards and committees of the Five Years Meeting included three Friends from London Yearly Meeting —J. Cuthbert Wigham, Gerald and Gwendolen Littleboy. At the sessions of the Executive Committee, they and Sidney Russell of Kingsley Hall, East End London, were in attendance.

* * * *

American Friends may well rejoice over the number of English Friends who are visiting in America. Word has just been received that Dr. Henry T. and Lucy Gillett, Roger and Sarah Bancroft Clark, Eric Curtis and family and perhaps others hope to arrive in America in late August of this year. Some of them may be associated with the meeting of the Friends World Committee for Consultation, September 5-15, at Quaker Hill and then follow a schedule of visitation among Friends Meetings.

* * * *

Religious instruction of public school pupils in the extreme south end of Chicago is planned by cooperating church groups, including Chicago Meeting of Friends, Baptist, Presbyterian, Christian, Methodist and Congregational churches in that area. Russell Rees, Vernon De Young, Grace Bibbler and Irma Kimmel are Chicago Meeting delegates in the interdenominational committee which hopes to institute the program this fall, starting in two schools, with contemplated expansion. Religious teaching one hour a week is planned in church buildings near the schools.

* * * *

A joint conference of the American Friends Fellowship Council and the American Young Friends Fellowship, was held at the Friends Memorial Church, Muncie, Indiana, April 11-13. Delegates were present from Indiana, Illinois, Ohio, and Philadelphia, Baltimore, Washington, and New York City. Robert M. Jones, minister of Friends Memorial Church, welcomed the delegates. Among the speakers were Cuthbert Wigham, former chairman of the Friends Service Council in Great Britain, and Errol T. Elliott, editor of THE AMERICAN FRIEND. In round table discussions, world problems were discussed.

* * * *

An opportunity for a concerned and prepared Friend in a Friends Meeting near a Quaker College is described as follows:

"We could use one alone in the field of Christian education. We could use a man who could direct the Christian education program, but who also might do some pastoral work. We could use one in the Christian education field who might have music as a side line, or perhaps a younger man who has at least been through college who would like experience in one of our larger churches, or you might know of a single woman Friend who would be helpful to us." (Write THE AMERICAN FRIEND.)

* * * *

Who attends the Five Years Meeting Executive Committee meetings? Here they are for April 28, 29, at Quaker Hill: A. Ward Applegate, Chairman, Cecil E. Haworth, Clyde A. Milner, Robert E. Cope, Alvin T. Coate, Raymond Mendenhall, Rufus M. Jones, Louis B. Campbell, Helen E. Walker (affiliated), Ora W. Carrell, Orval H. Cox, R. Ernest Lamb, Sumner A. Mills, Harold N. Tollefson, Stanley VanEvery, Estella C. Kelsey, Nellie H. Markle, James C. Matchett, Alexander C. Purdy, and George H. Wood.

NEWS OF OUR MEETINGS

March 16 was set by Springdale, Iowa, Friends for the purpose of stressing missions and for taking a special offering for the United Budget of the Five Years Meeting, which amounted to $20.

1/4 OFF

For a limited time we are offering the books listed below at one-fourth off regular price.

Now is your chance to add new books to your Meeting or private library at a greatly reduced cost. Act now!

The jackets on some of these books are slightly soiled; otherwise they are like new. Since the supply is limited, please indicate first, second, and third choice.

		Regular Price
DEVOTIONAL		
Abundant Living	E. Stanley Jones	$1.00
Aids to Worship	A. Palmer	2.00
The Altar Hour	Lotz	2.00
Between Tears and Laughter	Lin Yutang	2.50
Between Eternities	Grace Noel Crowell	1.00
Comfort to Spare	Van Baalen	1.00
Comfort Ye My People	Dicks	1.50
Dear Shut-In	Stott	1.50
The Imitation of Christ	Klein	1.50
THE CHURCH		
Christianity in Peril	Osborn	2.00
The Church and Psychology	Stolz	2.50
The Church and Organized Movements	Miller	1.50
The Church and the New World Mind	Selected	2.00
The Church and the Returning Soldier	Burkhart	2.00
The Church in Disrepute	Bell	1.50
The Church Looks Forward	Temple	2.00
The Coming Great Church	Wedel	2.00
The Economic Consequences of the Church	Brooks	.75
The Fall of Christianity	Heering	1.50
The Graded Church	McCallum	1.00
SOCIAL ORDER		
American Political and Social History	Faulkner	4.00
The Anatomy of Peace	Reves	2.00
An Intelligent American's Guide to Peace	Welles	3.75
Conscience and the State	Cornell	1.00
The Contemporary Christ	Smart	1.50
The Economic Basis of a Durable Peace	Meade	2.00
The Cross and the Eternal Order	Clark	2.50
Economics Simplified	Rusby	.50
The Global Christ	Tawes	1.00
How to Think About War and Peace	Adler	2.50
In the Margins of Chaos	Wilson	3.00
FOR MINISTERS		
Alcohol Explored	Haggard & Jellinck	2.75
The American Mirror	Luccock	2.50
The Art of Conducting Public Worship	Palmer	2.50
The Art of Ministering to the Sick	Cabot & Dicks	$3.00
The Art of Preaching	Brown	2.00
Bartlett's Familiar Quotations	Everett	2.98
The Business Administration of the Church	Cashman	1.50
The Christian Message and Program	McAfee	1.10
Clinical Pastoral Training	Hiltner	1.00
Creative Delivery of Sermons	Kirkpatrick	2.50
Form and Freedom in Worship	Seidenspinner	2.50
Getting Down to Cases	Holman	2.00
Handles of Power	Dunnington	1.50
OF GENERAL INTEREST		
All God's Children	Cohen	1.50
Along the Indian Road	E. Stanley Jones	1.50
Guide to the Peace	Welles	3.75
The Apocrypha	Goodspeed	3.00
The Arts and Religion	Bailey	2.50
A Time for Greatness	Agar	2.50
Beginning of Christianity	Craig	2.75
Behold the Man	Woods	3.00
Behold Thy Mother	Oxnam	1.25
Better Americans	Gates	.75
Blessed Are the Meek	Kossak	3.00
Bound in the Bundle of Life	Applegarth	1.50
Character Guidance and Occupations for Children	McCallum	1.00
Choric Interludes	Keefe	2.75
The Christ Men Need	Geiseman	1.50
The Christ We Know	Qualben	2.00
The Coming of the Perfect	Jones	2.00
The Adolescent	Arlitt	2.00
Contemporary Religious Thought	Kepler	3.50
Contemporary Thinking About Jesus	Kepler	3.50
Date with Destiny	Sockman	1.50
David the King	Schmitt	3.00
The Day of Worship	Davis	1.00
The Divine Human Encounter	Brunner	2.50
The Earliest Gospel	Grant	2.50
Fairest Lord Jesus	Moldenhawer	1.75
The Family and its Christian Fulfillment		1.00
The Finding of God	Brightman	2.00
The Flower of Grass	Cammaerts	2.00
Frederick John Fisher	Fisher	2.50
From Heaven's Glory	Wuest	.50

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street **Richmond, Indiana**

The auxiliary and missionary society also contributed about seventy dollars which was sent to the Quarterly Meeting treasurer. Easter was observed in the Sunday morning service by a short but impressive service given by the children; a special selection by Doris Hinkhouse; and a message for the children by the pastor, Taylor Guthrie, on the theme, "Keys." He spoke of Jesus giving the keys of his kingdom to Peter, and that we, as followers, should unlock our hearts and let Jesus abide with us.

* * * *

Two weeks of pre-Easter services were held at the Friends Meeting in Wabash, Indiana, with the pastor, John Compton, speaking nightly; while Harry Richer and his wife, gospel singers from Peru, Indiana, were in charge of the music. This proved to be a time of enrichment as truths of the gospel were taught and the events of Christ's last week were followed in the closing sessions. There was an average attendance of eighty persons, with over two hundred present at the Easter morning worship service. Twelve persons were welcomed into membership. John and Mary Compton organized a Christian Endeavor Society the first of the year which is proving to be very successful, with fourteen to eighteen present each Sunday evening.

* * * *

Maple Run Meeting of Marion, Indiana, Quarterly Meeting, reports an encouraging series of evangelistic services held for two weeks in the latter part of January. Fred Bouse came as the speaker while Roy Gibson, pastor, led in singing. Several confessed Christ and came into a deeper experience of consecration, evidenced by the manifest presence of the Holy Spirit. Fourteen persons were received into membership at the morning worship service on February 16. Since that time, the pastor has nurtured the awakened spiritual life, which culminated in a week of pre-Easter services with Robert Hutson and wife of the Sycamore Meeting present to lead in the song service. Easter Sunday was set aside as Rally Day when ninety-seven persons were in attendance and two were received into membership. More than one thousand dollars have been voluntarily handed to the treasurer for repairs on the meetinghouse, which will be undertaken in the near future. Faith in God and in the future of this Meeting has been renewed.

* * * *

Winneshiek Quarterly Meeting was held in Sawyer, Wisconsin, April 25-27. Representatives were present from Hesper, Iowa, and Valton, Wisconsin. Charles Beals, Yearly Meeting superintendent, spoke helpfully Friday evening on the theme, "Walking in the Light." On Saturday morning he spoke impressively on the "Ten Virgins." Nora Craven was the speaker on Saturday evening, using the texts, "Behold I will send my messenger and He shall prepare the way before me," and "Behold the lamb of God which taketh away the sin of the world." Charles Beals again brought an inspirational message on Sunday morning from John 16 and part of John 13, "Whom Say Ye That I Am?" A deep sense of God prevailed during the sessions. Nora and Willis Craven, pastors at Valton were present, but Thomas and Nellie Brown, pastors at Hesper, were unable to attend. The hospitality of John and Thelma Baxter, pastors of Sawyer, together with that of the members, was enjoyed. Part of the meals were served in the church basement while some were served in the different homes. The Young Friends Conference will be held in Hesper in June.

* * * *

Logan Smith, executive secretary of Indiana Yearly Meeting, was the speaker at the pre-Easter services held in West Branch Quarter of Indiana Yearly Meeting. The first meeting was held at Ludlow Falls, Ohio, with the second and third meetings being at Center Meeting, while the fourth was held at West Milton, Ohio. These meetings were well attended and very helpful. Easter service was started with a sunrise service at Center. West Milton Meeting united in a union service for which Logan Smith was speaker, and Ludlow Falls united with the churches there for a worship service. Logan Smith also spoke at the Good Friday service held in the high school auditorium at Ludlow Falls.

More than a hundred men were present at West Milton Meeting on April 16 for a supper and meeting following. The five churches of West Branch Quarter were represented, as well as the Brethren in Christ of Fairview and Dayton, and Brethren of Potsdam. Errol Elliott, editor of THE AMERICAN FRIEND, gave an account of his visit to war-stricken countries of Europe. The male quartet of Dayton and Fairview Meetings provided special musical selections. Tentative plans were laid for another similar meeting.

HORIZON

A proposal for immediately setting up temporary military contingents by the United Nations was sent to American officials by the Executive Committee of the American Association for the United Nations. The United Nations is now handicapped by the absence of forces which could be used in such a situation as the Greek border difficulty.

* * * *

The anti-Christian forces of either Fascism or Communism cannot be argued down; they must be lived down, Dr. J. Hutchison Cockburn, noted European churchman, has asserted. "Christianity," he said, "has the truth on its side. But that truth must be demonstrated in living terms if Christian civilization is to survive."

* * * *

A "World Congress of Religion" in support of the United Nations will be held in Boston, October 23-27, 1948. Men and women of all faiths, chosen for their ability, knowledge, and interest in the field, will be invited to participate. It is being sponsored by the Church Peace Union, founded by Andrew Carnegie.

* * * *

Efforts to secure the full participation of more Eastern Orthodox churches in the World Council of Churches are proceeding with "gratifying" results, it is reported by Dr. W. A. Visser't Hooft of Geneva, Switzerland, general secretary of the Council, whose provisional committee has held its first American meeting. Greek Orthodox churches, he added, have already indicated their willingness to participate as full members in the first World Assembly of the Council, scheduled to be held at Amsterdam, Holland, in the summer of 1948.

* * * *

The World Council of Churches represents one hundred and three church bodies in thirty-two nations. One of the major obstacles confronting the future relations of the World Council with the Eastern Orthodox churches is the impression that the Council is largely a Western, and more specifically, an Anglo-Saxon organization which identifies itself consciously or unconsciously with the concerns and interests of the Western nations." "We shall have to make it very clear in word and deed," he declared, "that such is not the case." The goal of the World Council, said Dr. 't Hooft, is to achieve an "ecumenical fellowship in Christ."

(He doth) possess in us a measure of that fullness that is in Himself, even a measure of the same love and life, of the same mercy and power, and of the same divine nature . . . These things ye know, if ye be born from above, and if the immortal birth live in you and you be constant in the faith, then are you heirs through it of the everlasting inheritance of eternal life . . .

EDWARD BURROUGH, 1660

EDUCATORS WILL BE INTERESTED

In Holland, a project of re-education of Dutch National Socialists is being undertaken in a school known as Jongenstehuis De Hoeksteen, Oosteinde 30, Amsterdam. The director is W. K. Petersilka. He is closely associated with Friends and would be interested in correspondence with educators in America. These young people were educated in national socialism in advance of the Nazi invasion and became the "collaborators" during the occupation. Questions of the philosophy and methods of re-education would be of interest mutually between W. K. Petersilka and educators in America.

BIRTHS

AGNEW—To John and Joan Renshaw Agnew on March 15, in Indianapolis, a daughter, Constance Ann.

ANDERSON — To Rex and Barbara Bogue Anderson, a son, Brent Lee, on March 14, in Richmond, Indiana.

COVERT — To Quentin H. and Mary Janet Covert, a son, James Phillip, on March 12, in Indianapolis, Indiana.

RENSHAW — To Lowell and Hilda Renshaw, a daughter, Sharon Lee, on March 3, in Indianapolis.

WHITE — To Arthur and Christine Houseman White, a son, on March 18, in Indianapolis.

MARRIAGES

WARREN-PEELE — Kathryn Nancy Peele, daughter of Myrtle Peele, Tacoma, Washington, to William Luther Warren, son of Dr. and Mrs. Luther E. Warren of Alliance, Ohio, on April 1, at Tacoma, Washington.

DEATHS

BAILEY—Josephine Reed Bailey, longtime member of Lawrence, Kansas, Friends Meeting, March 19, aged eighty-five years. She is survived by three daughters and five sons. Services were held from the Lawrence Friends Meeting with Lela E. Gordon, pastor, officiating.

CLARKE—J. Harold Clarke on October 21, in Milton, New York. A birthright Friend, he had served as Clerk of the Local Meeting, the Marlborough Monthly Meeting, and the Cornwall Quarterly Meeting. He was also a member of the Permanent Board of New York Yearly Meeting and a Trustee of Oakwood School. Surviving are his wife, Lent H. Clarke, and three sons, Arthur H., Glen C., and Gerald H., and six grandchildren.

HADLEY — Minnie Harris Hadley, widow of Cassius Hadley, at Glen Elder, Kansas, March 6, aged eighty-five years. She united with Friends in early life and was a devoted Christian. Surviving are three daughters, Lulu Casey, Glen Elder; Lena DeFord, Alton, Kansas; Frances McKinney, Booker, Texas; and three sons, D. H. of Rock Falls, Illinois; Paul of Portis, Kansas; and Dale Hadley of Glen Elder. Burial was made in Glenview Cemetery.

HENDERSON—Frank Milton Henderson, on April 28, aged eighty-five years. He was born in Vermillion County, Illinois, and was an active member of Friends for many years. Surviving are his wife, Martha, four daughters and three sons. Services were held from the Lawrence Meeting, of which he was a member, with Lela E. Gordon officiating.

LAPTAD—Fred G. Laptad, an April 14, aged seventy-two years. He was an active member of Lawrence, Kansas, Friends Meeting. Services were held from the meetinghouse, with Lela E. Gordon officiating.

MCKINNEY—Amanda McKinney, widow of Aaron McKinney, on April 3, at Hopewell, Kansas, aged eighty-four years. She was a birthright Friend and able assistant to her husband in pastoral work in Kansas, Iowa, Canada, and Nebraska Yearly Meetings. Surviving are three sons, Fred J. of Booker, Texas; Ralph McKinney, Pueblo, Colorado; and Earl H. McKinney, Wilkie, Saskatchewan, Canada; thirteen grandchildren and eleven great grandchildren. Burial was made in Hopewell Cemetery.

WEAVER—A. J. Weaver, on March 22, in Scotia, California, aged eighty-five years. He was a native of Indiana. He was a Friends minister, having served in New Castle, Indiana; Glens Falls, New York; Newburg, Oregon; and Berkeley, California. At the time of his passing he was a member of Whittier, California, Meeting. Surviving are a son, Harold Trueblood Weaver; a granddaughter, Zella Ivalu; two grandsons, Harold Edmund and Larry Scobey, all of Scotia.

CAR NEEDED

The Board on Peace of the Five Years Meeting desires to rent an automobile for ten weeks this summer (June 25 to September 1) for its secretary and his wife to use in traveling about the various Yearly Meetings. Anyone willing to make a car available for this purpose should contact Wilmer Cooper, Wilmington College, Wilmington, Ohio, before June 1. A liberal mileage allowance will be paid the owner.

EARLY QUAKER ART

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For catalog and information please write

JAMES F. WALKER, *Principal*, Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting, at 1174 East 57th Street, a United Meeting. Sunday meeting for worship, 11:00 a. m.; Monthly Meeting (following 6:00 p. m. supper) every first Friday. Larry Miller, secretary, 5748 Kimbark Ave., Butterfield 9384.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street, For information, telephone Hartford 32-0467.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11:00 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEWBERG, OREGON
Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 4th through September, each sunday at 11:00 a. m.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p. m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave.,N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a. m.; Church School, 9:30 a. m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia Street. Phone 43-467.

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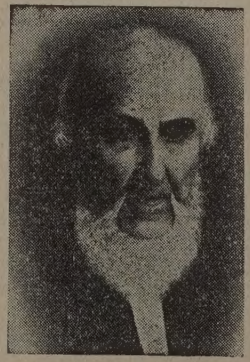
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